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HISTORICAL NOTES ON THE REIGNING DYNASTY.

(Continued from the January number).

THE previous period, which we have just passed in review, beginning with the reign of the tyrant, Lord *Yön San*, and ending with that of the other tyrant Lord *Kwang Hai*, finds its keynote largely in the first reign. That is, disturbing forces were set in motion at that time with which every succeeding Monarch was called upon to contend. In the dethroning and overthrow of *Yön San* and the degenerate nobles of his reign of eleven years, it was inevitable that feuds should be engendered, and these spread, involving and most influential clans of the aristocracy. The feuds of Korean nobles have, since the days of *Yön San*, been probably the most perplexing, serious and pressing problems of internal administration that the Kings have been called upon to face.

A diversion however is imminent and the period upon which we now enter is marked by the appearance of a new factor in Korean affairs; i. e. the Manchus. The devotion of the Koreans to the Mings was sincere and voluntary, and, as will be seen, the Manchus were under the necessity of using force to bring Korea under their yoke.

15 = 원종공량대왕 Great King *Wön-jong Kong-yang*.

The overthrow of *Kwang Hai* again diverted the succession from the direct line, it falling to *Sön-jo*'s grandson. Among other things this young King did was to raise his father and

mother after their death to a place in the line of Monarchs. This he did in 1631, making his father, who was Prince *Chông-wôn*, a king with the above title of *Wôn-jong Tai-wang*. The latter's wife was Lady Ku and she bore the Monarch three sons. The King died at the age of forty years, and the Queen aged forty-nine years. They are entombed in the *Chang Neung* at Kim-p'o, a small Prefecture bordering the Han River, twenty miles from Söul. Queen Ku's title is *In Hön Wang-hu*. The King's portrait is preserved in the *Yöng Heui Työn* at Söul.

16 = **인조헌문대왕** Great King *In-jo Hön-Mun*, 1622-1648.

Eldest son of the fifteenth Monarch, succeeding to the Throne by the nomination of his grandfather's Queen, the Dowager Kim. His reign was a troubled one. The embers of civil strife, which he had kindled against the tyrant *Kwang Hai*, blazed up afresh against himself in the first year of his reign. The Provincial Military Commander of Pyöng An, General Yi Kwali seized Söul, the King fleeing south to Kong-ju. This demonstration by Gen. Yi was entirely a personal one (not in favor of the dethroned Kwang Hai) and he immediately ascended the Korean Throne and proclaimed himself King. After a reign of three days, he was assassinated by his military colleague from An-ju, his supporters dispersed and King In-jo was restored to the Throne. *Yi Kwali* is the "Three Days King," famous in popular Korean fiction and legend. The hill at Kong-ju, where the fugitive King waited daily for news from Söul, is one of the sights of that one-horse town. Admonished by his experience with *Yi Kwali* of the need of a place to "retire" to in case of an unforeseen event, In-jo set to work to prepare a refuge at Nam Han, restoring or increasing the walls of the fortification which had been erected in ancient times by *On-jo*, one of the first chieftains or "Kings" of ancient Paik-jé. This mountain refuge was the head-quarters of Paik-jé for a number of years. Before King In-jo could finish it the Manchu hordes of Tienming swarmed down into Korea, advancing in force as far as P'yöng-san, about eighty-eight miles north of Söul. The King in the meantime had taken himself off from Söul for the second time, going this time to the refuge of the dethroned *Kang Hsi* on *Kang-waha*. But the Manchus pursued him here, and their policy being to placate and win allegiance if possible, they effected a treaty to their satisfaction and withdrew. *In-jo* returned to his deserted capital the second time.

In 1635 the Manchus sent an ambassador to demand the

fulfillment of the treaty in the acknowledgement of fealty. Acting under the advice of his Court, King *In-jo* attempted to seize and kill the ambassador, but the latter made his escape in safety. The Manchus were quick to avenge this treachery, throwing an army down into Korea. For the third time the King left his Capital in flight, going this time to his now completed refuge in Nam Han, while the Court and Princes fled to Kang-wha. Here in 1636 the Manchus did some fighting, killing a number of nobles and securing possession of the Crown Prince. (?) *In-jo*, feeling that all was lost and "to rescue the Ancestral Temple in Seoul from the hands of barbarians," submitted to the terms the Manchus dictated. Having accomplished their object they withdrew, taking one of the Princes with them as a hostage. In 1644 the Crown Prince *Syo Hön* died. The Great Prince *Fong-Im*, who had been the Manchu hostage, second son of the King, was nominated to the Succession.

In-jo Tai-wang died in 1648 after an unhappy reign of twenty-five years. He was twenty-nine years of age when he secured the Throne of his grandfather and died aged fifty-five years. He had two consorts; Queen Han, who bore him four sons and died at the age of forty-two years, her posthumous title being *In-Yöl Wang-hu* and with the Monarch she is buried in the *Chang Neung* at Kim P'o; and the second consort, Queen Cho with the title of *Chang Yöl Whang-hu*, her tomb being the *Hui Neung* at Yang-ju. King *In-jo* had seven children, six sons and one daughter.

17=효종종선대왕 Great King *Hyo-jong Chong-Sön*
1649—1658.

Second son of the preceding Monarch, born 1617. He and his wife were carried off to Mukden as hostages by the Manchus in 1637, and spent some years in that city. Here the young prince imbibed probably something of the martial spirit of the Northern hordes, for one of the chief measures of his reign on his return to Korea was a total reorganization of the Korean army, and the establishment of great recruiting garrisons in the three provinces of the south. He also made changes in the method of taxation by tithes in vogue and reduced it to system. His reign of ten years was a peaceful one, and it was at this time that the Dutchman Hamel paid his involuntary visit to Korea, which forms the basis of his remarkable journal. The following passage from the *Kuk-jo Fo-gam* proves the historicity of Hamel's narrative and is of considerable interest. "In the 5th year (1653) a ship was wrecked at sea and driven ashore by

the wind on *Chin-do* in the Chulla province. We do not know how many were drowned, but those saved numbered thirty-six persons. They were queer in appearance, no one could understand their speech and it being impossible to communicate with them by means of the ideographs (Chinese) they were left at the sea shore." There is one other reference to them during the following reign which is as follows. "In the year *pyöng-o* (1666) the Prince of Tsushima sent word to the Court that the country of *A-nan-ta* (Holland) is a land on the confines of the South Sea, whose merchants trade to Japan. Eight of these have just arrived in Nagasaki claiming to have been wrecked on the Korean coast and, after fourteen years residence in Chulla, they obtained a small boat and fled to Japan."

King Hyo-jong's Consort, Queen Chang, shared the Monarch's exile at the court of the Manchus and here their eldest son was born. There were also six daughters born to the Queen, and a daughter by a Royal Concubine. The King died aged forty-one years and the Queen at the age of fifty-seven years. The latter's posthumous title was *In-Sön Wang-hu* and the royal pair lie in the Yöng Neung at Yö-ju.

18= **현종장효대왕** Great King *Hyön jong Chang-hyo*, 1659—1673.

Only son of the seventeenth Monarch, born in Mukden in 1640, as noted above, ascended the Throne at nineteen years of age and died in his prime, after a reign of fifteen years. He affected letters somewhat and rebuilt the Educational Headquarters at Söul,—the *Tai Hak Kwan*. His reign was uneventful and its annals are not very interesting reading, being made up largely of necrology. King Hyön-jong's consort was Queen Kim whose posthumous title is *Myöng-Syöng Wang-hu*. She had one son and three daughters, two of the latter dying young. The tomb of the King and Queen is the *Syung Neung* at Yang-ju.

19= **숙종원효대왕** Great *Syuk-jong Wön-hyo* 1674—1719.

Only son of the 18th King, coming to the Throne at the age of fourteen years. The first years of his reign were greatly disturbed by the intrigues of a certain section of the Royal Clan, who were assisted by *Hö Kyöni*, natural son of a Minister of State. The conspirators were finally overthrown and their heads cut off. Chief among the influences potent during this reign was a school of statesmen, since very famous, and headed by *Song Si-il*, *Song Chun-gil* and *Kim Chang-saing*. For his model in administra-

tion the King went back to the reign of the great King *Sé-jong*, reissuing the latter's laws which had long been a dead letter, and erecting buildings to encourage learning among the people. In 1697 he reversed the sad fate of *No San Kun*, and restored him to the Line of Monarchs as *Tan-jong Tai-wang*, where he rightfully belonged. In 1700 he revised the *Kyōng Kuk Eui-chon* (Dynastic Institutes) bringing it down to date, and issuing it in systematic order as one whole work. In 1707 made some reform in the method of paying taxes, and in 1715 created another royal city of refuge at Puk Han which had in ancient times been the head quarters of the Chief of Paik-jé.

Syuk-jong Tai-wang's life was greatly disturbed by serious domestic troubles. His consort was Queen Min, but his favorite wife was a concubine by the name of Chang. So thoroughly did she have the royal favor that she succeeded in poisoning the mind of the King against Queen Min so that he degraded, divorced and banished her in disgrace. The concubine Chang was then made Royal Consort and her son nominated and confirmed in the succession. The King finally learned of her treachery, popular legend declaring that he found her attempting to destroy the disgraced Consort Min by magic. It was now Chang's turn to be degraded and dismissed in disgrace, but proving contumacious to the royal will, the fatal drink of poison was sent her. Before partaking of it she managed to so mutilate the Crown Prince that he became a eunuch. For this inhuman crime the woman was torn in pieces. Queen Min was restored but died at the early age of thirty-five years. The King had three Consorts. The first was Queen Kim who died at the age of twenty and is buried in *Ik Neung* at Ko-yang. Her title in the List is *In Hyōn Wang-lu*. She was succeeded by Queen Min above mentioned whose posthumous title is *In-Hyōn Wang lu*. She is buried with the Monarch and his third Consort in the *Myōng Neung* at Ko-yang. The third Consort, also a Queen Kim, lived to the age of seventy-one years, and her posthumous title is *In-Wōn Wang lu*. King *Syuk-jong* had six sons and three daughters. The first son, by the executed concubine Chang, succeeded his father on the Throne. The fourth son by the *Syuk bin* (Concubine of First Order), Choi, also succeeded to the Throne on the death of his half brother. This gave his mother the right to have her tomb placed in the list of Royal Mansolea. It is known as the *Syo Yōng Wōn* at Yang-ju. She has a tablet in the *Yuk Syang Kung* in *Cha-kol*, Seoul. Portraits of the King are enshrined at Seoul and Kang-wha.

20 = 경종선효대왕 Great King *Kyōng-jong Syōn Hyō*
1720—1723.

First son of the 19th King, as above described. The short reign of this Monarch was not marked by any very exciting events. In the year 1721 the usual failure in the rice crop was reported as threatening serious disaster and measures were discussed to supply such relief from the public granaries as they might afford. In this connection an interesting memorial was presented to the Throne by the Prefect of Po-chön. First, fortifying himself with a citation from history sufficiently ancient to secure attention, he memorialized to the following effect: "Tho the failure of the rice crop threatens agricultural folk with disaster, the condition of affairs is not irremediable. These same people still have time and energy left which can be devoted to other occupations, from the returns of which they will be able to purchase food, possibly even at famine prices, and thus tide over the period of distress. In the mountains of Korea there is much precious metal; in her seas valuable salt, and along her coasts teeming fisheries. Let the royal restrictions on these be lifted and the people permitted to work them at will, and these sources of wealth will render it unnecessary for the Court to assume the burden of supporting out of the public granaries distressed folk." The King so decreed.

Having no hope of posterity himself, King *Kyöng-jong* settled the Succession on his younger half brother, Prince *Yöng-bok*, in the 11th Moon, 1721. Considerable dissatisfaction was manifested at Court by this selection, but the King refused to reverse his decision and the Prince was confirmed in his high fortune. It is interesting to note that in the fall of 1723 the King received two very curious machines of Western manufacture, probably from China, the like of which had never before been seen in Korea. One was a mechanical clock, and the other a water-gun (pump).

After a reign of four years King *Kyöng-jong* died, aged thirty-seven years. He had two consorts. Queen *Sin*, known as *Tan-Wi Wang-hu*, who died aged thirty-three years and is buried in the *Wi Neung* at Yang-ju. The second consort was Queen *O*, *Sön-Wi Wang-hu* who died aged twenty-six years and is buried with the King in the *Hye Neung* at Yang-ju.

21= 영종현효대왕 Great *Yöng-jong Hyön-hyo*, 1724—1775.

Fourth son of King *Syuk-jong* and the *Syuk bin* (Concubine of First Order), Lady *Choi*. For mention of this lady see notes on 19th Monarch. *Yöng-jong* was nominated and confirmed in the succession by his elder half-brother, the 20th Monarch, and ascended the Throne on the latter's decease. He was born

in 1693 and lived to the advanced age of eighty-three years. His life and his reign (fifty-two years) were the longest of any Monarch of the dynasty yet. He had two sons. The first was Crown Prince *Sa-do*, son of the *Chang-bin*, Lady Yi. After being nominated and confirmed in the succession by his father, he died at the early age of ten years, but by his father's direction he was raised to posthumous royal honors and given a place in the Line as the 22nd King, by the 23rd King. The second son, whose mother was another Lady Yi (*Yöng-bin*) was made Crown Prince *Chang-hön* on the death of *Sa-do*.

Crown Prince *Chang-hön* had a kingly heart while yet being in every way a man of the people. He is said to have spent most of the time outside the Palace, for his sturdy and rough spirit delighted in rugged companionship hard to find among the courtiers. He was famous for his skill in the manly exercises of Korea, fencing, wrestling, fisticuffs, the use of the spear and of two swords, the club, the scimeter, dirk, knife and whip. He is sometimes alluded to as "a tiger and the son of a tiger," an effort to afford a complimentary explanation of the strange and fatal feud between himself and his father. The Crown Prince had an exalted estimate of Korean prowess and deemed that the only proper ambition for a young Prince like himself was the throne of China. It is popularly believed in Korea that the founder of the Ming dynasty was originally a Korean, and that more than one Korean has reigned on the Dragon Throne. Possibly these popular tales may have fired the young Prince's ambition, and to emulate them he seriously conceived the project of expelling the Manchus from Peking and bringing China under Korean sway. This design of a Chinese conquest led to a serious rupture between himself and his father. The latter looked upon it as the vagary of an insane fancy; he foresaw in it the destruction of the Yi dynasty and possible annihilation of Korea as a nation. But the son refused to surrender his design, which convinced the King that the Prince was crazy. The contest was a bitter one and finally he decreed the son's death. It is said the young man was shut up in a chest and transfixed by nails or rods which were driven into it. He was twenty-eight years of age, and is buried at Su-wön.

Three lines of Monarchs are descended from the Crown Prince *Chang Hön*. The first line consists of the 23d, 24th, 25th, and 26th Kings who are descended from one of his sons; the 27th King is the descendent of another son, and His Majesty the present King is descended from a third son. But it must be noted that these Kings are not regarded as his descendants. They have come to the Throne by adoption into the families of

reigning Monarchs, which severs their connection with their real descent and transfers it to that of their adopted parents.

King *Yöng-jong's* first consort was *Chöng-söng Wang-hu*, Queen Sö; she died aged sixty-six years and is buried in the *Hong Neung* at Ko-yang. His second consort was Queen Kim *Chöng-syun Wang-hu* who died aged sixty years and is buried with the King in the *Wön Neung* at Yang-ju. King *Yöng-jong* had fourteen children, two sons and twelve daughters, all by royal Concubines.

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NOTE: The story of Prince Chang Hön's death is most pathetic. The aged King, transported with rage, ordered a box to be brought. The Prince bowed before his father and said; "For you own sake I beg you to reconsider this act for in days to come it will cause you grief." The Prince's little son, four or five years old, was brought before the King and begged for his father's life, but the King spurned the child from him with his foot. After the Prince had been securely nailed in the box, one of the courtiers who favored him managed in the darkness of the night to provide him with food and drink thro a large knot-hole in one of the planks of which the box was made. But one of King's attendants learned of it and told the King who immediately ordered a new plank to be nailed over it. The Prince did not die immediately, but each morning one of the servants would tip up the end of the box and let it fall and would hear the Prince utter an exclamation, showing that he was still alive. On the sixth day no sound was heard from the box; so one of the officials removed the plank and put his hand thro the knot-hole and touched the Prince face and found it cold. So the box was opened and the Prince was buried. Strange to say the aged King never showed any signs of remorse.—H. B. H.

THE TRAINING OF A NATIVE MINISTRY.

THIS subject has been written up in books, and discussed in many Conferences. It has also been treated in an article by Rev. W. D. Reynolds in the *REPOSITORY* of May, 1896. However, the subject is one that does not grow old, and, owing to its importance, we venture yet a few words upon the subject.

Let us look at the subject (I) *historically*; Then (II) from these historical data, draw practical inferences and lessons, that may serve as guides in the important work of founding the Church in Korea.

How to train a native ministry and a native Church, so that the teachers may be sufficiently qualified to instruct the body of Church members, and yet at the same time create no break between the teachers and the taught, is a question that has occasioned much thought and prayer ever since the beginning of Christian Missions. Nor has a century and more of Christian Missionary experience and profound discussion of the subject given us an answer so clear as to remove it from our thought and prayerful consideration. The question is constantly before us; and in every new Mission field where men and women are turning to God from heathenism, the organization of these groups of believers into Churches and the provision of suitable teachers from *their midst* must be considered, and some definite principle of action determined upon. It is understood, of course, that this basis of action may not be the same, in all particulars, for all Mission fields, but will vary somewhat, in detail, according to the general condition of the people among whom work is done. Still the fundamental principles, if right, will, we believe, be the same for all peoples. Therefore in this stage of missionary effort we ought to be able indeed to learn much, along this line, from the experience of many missionary veterans in other lands; but after all, can we find a better guide than Paul, who in his letter to Timothy said, "For this cause I obtained mercy, that in me first Jesus Christ might show forth all long-suffering *for a pattern* to them which should hereafter believe on Him to life-everlasting?" Note the "*pattern*." No doubt this should be interpreted as referring not only to Paul as

a sinner saved by grace, but also as serving as a "*pattern*" of missionary leadership,—a pattern in the great work of bringing Christ to the peoples in heathen darkness, and establishing self-supporting, self-propagating, and self-directing Churches wherever there are believers in Christ.

1. Let us inquire then, in the first place, how Paul organized his believers, and what provision he made for their spiritual instruction.

The so-called "school of the prophets" originated very early in the history of the Jewish Church, and was faithfully continued up to the time when we find Paul himself one of the foremost in the "school of Gamaliel." To be sure these schools had deteriorated quite a little from the schools we read of in 2nd Kings; nevertheless it was thought by the people and professors of the time to be a vast improvement over the homely school of the days of Elijah. God's judgment differed from man's—it always does. So when Paul is converted and sent by the Holy Ghost on his blessed mission to the heathen, we might expect him to esteem very highly the discipline and training which he got in the Jewish school under Gamaliel, and we think that he would begin at once to gather the leaders, or those whom he intended should become the leaders, and finally the pastors of the churches he organized, into a "school of the prophets," modified somewhat from his *alma mater*, but one in which he should hope to train helpers, pastors, and evangelists. This would be the most natural and legitimate course we should expect Paul to pursue; for he turned many from darkness to light, and organized many Churches among the heathen. Well, if he did not adopt this course what did he do? We find him (Acts. 14: 22, 23.) confirming the souls of believers, and exhorting them to continue in the *faith*, and teaching them how that thro much tribulation they should enter the kingdom of God. And then when he had ordained them elders in every church and had prayed with fasting, he left them, simply *commending* them to the Lord on whom they believed. O how much instruction lay couched in those few words!—"Commending them to the Lord on whom they believed." Again, in his farewell discourse, observe how Paul calls together, not the theological students of any school of his, not the clergy, but the "elders." The elders were entrusted with the care of the churches. So we read in Acts. 20; 28, "Take heed, therefore, unto yourselves and to all the flock, over which the Holy Ghost hath made you overseers to feed the Church of God," and then he commends them, in verse 32, "to God and to the Word of His Grace (the Bible,) which is able to build you up, and to

give you an inheritance among them which are sanctified." Notice the "therefore" in v. 28, which refers to what he had previously said, especially to v. 27, in which Paul stated how that he had "not shunned to declare unto them *all the counsel of God.*" This shows how thoroughly Paul did his work. This then, together with the infilling of the Holy Ghost, was the special preparation which these Ephesian elders had to fit them to lead and to "feed the Church of God." (1) They had the infilling of the Holy Spirit. (2) They had heard from Paul the whole counsel of God. (3) They were taught and referred to the "Word of God," as that which would *enable them to be* fit overseers and feeders of the flock, as that which would both build them up in the faith, and give them an inheritance. Here too is an expression denoting sufficiency in the source of the preparation. This was Paul's idea. Altho Paul was the greatest of the school-men he did not emphasize it in his missionary labors among the heathen. We find it nowhere spoken of in any of his church work. It is not until later that we find the "clerical college." That comes in the next stage of church history. We fail to find it in the apostolical period. Now we, who are constantly trying to pattern after the apostolical idea in church founding and church government and church development, may well pause right here and reflect a moment in prayer, take our bearings and see how far we have drifted from the line marked out for us by Paul, our pattern in missionary efforts.

2. Let us inquire, in the second place, when and how did the Clerical School originate, what prompted it, and how far did it coincide with the pattern given us by Paul. This most wholesome and proper study cannot be entered into fully owing to the limits of this paper, but please observe the following:—

We first read of the "school of the prophets" in the time of Samuel. In this were collected the youth for the special study of the Word of God and His acts toward the children of Israel. They were often collected in large numbers; for we read of Obadiah's hiding one hundred of them to save them from the wrath of Jezebel. Also when Elijah was translated fifty of them came out to witness the scene. These Schools were subsequently enlarged, and after the captivity the course of study included other languages, art, science, mathematics, astronomy, &c. Also a most important part of their education consisted in the learning of a trade. This was incumbent upon all. These schools had risen to great influence in the time of Christ and contained instructors of profound scholarship. Coming out from such a school we find Saul, the tent-maker, the scholarly Pharisee, the enthusiastic persecutor. But the Jews were not educated in these schools

alone, for they were the most generally educated people on the earth. This was due to the fact that from the beginning the parents were enjoined to practice discipline with their children, and with figures, symbols, and precepts were to teach their children about God and His dealings with His people. This faithful practice of the parents toward their children made the Jew the best educated man, generally, of all people. This family training was the process of education in vogue previous to the organization of the "school of the prophets," in the time of Samuel. But notice, that this advance step taken in the school system marks one stage of the decline of Israel when she clamored for a king that she might be as other nations. God consenting, she passed from the theocratic to the kingly rule. The folly of her choice was soon made evident. Perhaps the same desire to be like other people, instead of like God's children, led them to inaugurate the "school of the prophets." However that may be, while they were directly under the theocratic rule, such a thing as a "school of the prophets" was unknown in Israel. They considered the kingly an advance over the *theocratic rule*. Was it? No doubt they believed the "school of the prophets" an advance over the private home teaching, and special individual instruction. Was it? Was it in the time of the dispersion? Was it in the time of Christ? Did these schools prepare the people to recognize Christ when He came? Finally, did these great learned rabbis prove to be a *blessing* or a *curse* to Israel? Let Calvary answer.

Now when we come down to the Christian era, what do we find in the Apostolic Church? Not exactly a theocratic government; but what is equal to the same thing, the Church founded and controlled by the Holy Ghost. Men spake as the Holy Ghost gave them utterance, Acts 2: 4, and in ch. 13: 2, we read, "The Holy Ghost said, Separate me Barnabas and Saul, for the work I whereunto have called them." So also Paul, in his farewell words to the Ephesian elders, said, "Take heed therefore unto yourselves and to all the flock over which the HOLY GHOST hath made you overseers." Acts 20: 28. This is Holy Ghost rule, pure and simple. But we find no school in this period to train men to be witness-bearers. This is not saying that there was no education. Quite the contrary could be shown to be true, were it within the compass of this paper to do so. There was no technical training to enhance their usefulness in the service of the Master. The duty of disseminating the Gospel Message was by no means confined to particular individuals, but was rather incumbent upon all. On the day of Pentecost the whole number of believers seems to have given witness

with power, and on subsequent occasions the same is implied in the outpouring of the Holy Ghost, see Acts 10: 44, 47 and 19: 6, 7, 1st Cor. chs. 12 and 14.

Now as Christ commanded His disciples (not alone limited to the eleven) to "Go teach all nations" so Paul on nearing the close of his ministry exhorts Timothy in the following language "The things that thou hast heard of me among many witnesses, the same commit thou to faithful men who shall be able to teach others also," 2nd Tim. 3: 2. In harmony with this injunction, it is thought that even the apostle John had gathered together the youth of Ephesus to train them in the Scripture; and also Mark is said to have founded a ministerial school in Alexandria. But there can be no certain proof of either. However, as early as the middle of the 2nd century, it is pretty certain that schools began to be organized, the church building often being used also for school purposes, and for training catechumens preparatory to baptism. Out of this practice then, in view of the so-thought need to battle with infidelity, grew the school for preparing men for the clergy. Now from this beginning we find a speedy,—shall I say downward?—course toward the "*man-made ministry*," instead of the HOLY GHOST sent ministry. Men of talent were now naturally sought out as best fitted both to interpret the Word and also to defend it against infidelity. And accordingly we find men of natural ability seeking these places of influence, because of the authority these conferred, rather than because they were called of God. Let it not be understood by this, however, that every one so educated drifted downward and away from Christ; but that was the tendency generated by the "*man-made clergy*."

3 Let us inquire, in the third place, concerning the practical outcome of this development of the clerical school system for preparing men for the ministry, and note the improvement, if any, over the condition of things found during the time of Paul's Ministry. But what if, instead of improvement, we should observe a decline?—not in man's estimation, to be sure, but in *God's judgment*. Only a few words are necessary here.

(1) With reference to the spread of the Gospel and the numbers actually brought to Christ, no subsequent period ever equalled that in which Paul ministered. Hence we can not say that there has been anything gained by the improved methods along clerical educational lines with reference to this point.

(2) With respect to piety and devotion, no succeeding century has produced grander examples than the first. Those who believed, whether men or women, official or private, immediately took up the glad message and passed it on to others. Devotion,

self-sacrifice, persecution, suffering for Christ's sake is what characterized the Christians of Paul's day. But the joy of the Lord sweetened all; it was a continual feast of good things—the constant manifest presence of the Holy Ghost. The Church has never seen a happier day since, and probably never will until she meets her Lord.

3. With respect to knowledge, no one would dare to say that the Church at that time manifested herself as ignorant—was she not rather taught of God, not indeed in the wisdom of this world, but with spiritual wisdom, knowing the mystery of godliness, which is more than all science so called? Note with what loving confidence Paul speaks to the Christians in all his epistles to the various Churches. They are not without education, but are rather educated after the mind of God.

4. With respect to spiritual enlightenment, it is quite clear that the early Christians of the first century enjoyed the "flood tide." And to this agree the words of the apostle in Revelation, describing the condition of the Church in the seven stages of her decline,—the common interpretation of which is, that the gradual declension of Christendom, spiritually, dates from the close of the first century,—that the epistles to the seven churches are vivid descriptions of this decline in its successive stages to the end, ever getting farther and farther away from Christ, until in the seventh church we find Him quite outside the bounds of Christendom. Many more facts could be adduced, but these are sufficient to show that the so-called development of the clerical schools in the Church to enhance the Church's power and preserve her purity has failed in this,—to speak of nothing else—that, instead of gaining power, she lost her original power, and instead of getting closer to Christ thereby she has gradually gotten farther and farther away. All this is so abundantly emphasized throughout the entire Scripture, that none can miss it when they infer from these facts that neither man's wisdom or any other antecedents are what God has been pleased to make use of, to develop in His children the purest type of manhood, the most perfect Christian character and the highest efficiency for the carrying of the Gospel message to all mankind.

W. L. SWALLEN.

THE EMEUTE OF 1884.

(Continued from March number).

SUCH was the state of affairs when Gen. Foote, the U. S. Minister, arrived in Korea in 1883. P. S. von Möllendorf, Inspector General of Korean Customs and the members of the Customs Staff and also the Chinese Imperial Mission arrived in October of the same year. After this the number of Chinese troops was decreased and by the time the events of the 4th of December, 1884, took place, the Chinese troops numbered only about 1500. These were not all stationed in Seoul. Four camps, numbering about one batallion each, of Korean troops had been established in Seoul for the immediate protection of the Palace. They were under the command of four generals. Shortly after the arrival of the members of the Korean Customs staff on June 18, 1883, the Korean Embassy was sent to the U. S. of America. This was headed by Min Yong Ik, and amongst the number were some progressive men. During the winter of 1883-84 some of the members of the Embassy returned. At this time another member was added to the leaders of the progressive party, Hong Yong Sik, whose name will come up again later in our narrative. By May 1884 the whole of the Embassy had returned, and among them So and Hong. Previous to their return Kim had been much in Japan but he had already added another name to the roll of the progressive party, namely Pak Yong Ho. He was an enthusiastic Progressive. He had been for some time Mayor of Seoul but had to resign because of his very strong progressive ideas. In 1884 Kim Ok Kiun was made Vice President of the Foreign Office. This was a new Official Establishment which the relations with Foreign Powers had made necessary.

Mr. Foulk, an Ensign in the U. S. Navy, had been detached and sent back with the last members of the Korean Embassy that arrived in May, 1884. Having been in constant

attendance upon the Embassy for nearly a year he became well acquainted with its members, but took a special fancy to So Kwang Pom, with whom and his colleagues he became, as we shall see, very familiar. He was also on good terms with Min Yong Ik tho for some reason they were never intimate.

Soon after the latter's return from America he was made Vice-president of the Foreign Office. I may say that this new department had six vice-presidents, three of whom I knew personally, viz: Min Yong Ik, Cho Yong Ha and P. G. von Mölendorf, my chief. The rest I knew only by name.

From July, 1882, to the time of breaking out of the emente in December, 1884, party feeling ran very high.

That Mr. Foulk an American citizen, a naval officer, was intimately acquainted with the members of the so-called progressive party, especially with Kim Ok Kiun, Pak Yong Ho, So Kwang Pom, Hong Yong Sik and Han Kyu Chik, is evident from the way in which, according to his own statement, they addressed him in regard to Korean affairs. The following is his statement.

"On October 25th 1884 one of the leaders (he does not say which) came to me and at once began talking in an excited and passionate manner in regard to the unfortunate situation of his country and said that, for the sake of Korea, the President of the Foreign Office, and others, must be put out of the way." Mr. Foulk observes that tho the Official spoke passionately he was one whom he had always found to be positive and correct in his statements and he considered that the threatening language was not without meaning. Still nothing was done by Mr. Foulk to prevent the uprising which took place. He reported the matter to Gen. Foote who also did not see fit to take steps to prevent the contemplated disturbance.

Mr. Foulk states that as he lived outside the Legation and mixed with all classes of officials he had exceptional means for obtaining correct information. He doubtless did, especially in regard to the views and movements of the members of the progressive party. He further states, on the day following the above conversation, "During a call on Min Yong Ik I learned that the separation of the two parties was so wide as to prevent any discussion of public affairs in which the officials of the two parties might be brought together. This convinced me that a crisis was at hand and one that would probably result in bloodshed, not confined to official classes alone." It is difficult to understand how, knowing what he did and drawing the conclusions that he did, he should have remained inactive and have left Seoul on the eve of such events as he anticipated. He

had however made a full statement of the case to the American Minister and had likewise sent a full report home.

July 18th, 1884, The Korean Government inaugurated a postal service and appointed Hong Yong Sik as Post-master General, with the main office at Seoul in the ward called Pak-dong. It was only a few minutes walk from the Customs head office. The Japanese Legation, a fine brick structure, was but a little further removed, while the Foreign Office was not more than ten minutes walk away. On the opposite side of the street was the residence of the Tai Won Kun while a little further to the north was the "Old Palace," where the King then held his court. All these places were in close proximity to each other. I am thus particular in giving these locations as the reader will thus be better able to follow the course of events to be narrated further on. On the 2nd and 3rd of December, 1884, rumors of a disturbance in Seoul were already afloat in Chemulpo but as we did not know the source of the rumors we gave no particular heed to them. But, strange to say, about 5 a. m. of December 4th a detachment of Japanese soldiers stationed at Chemulpo, and also many Japanese civilians, under arms, left for Seoul. I cannot say when the attack on Min Yong Ik took place, but I surmise that the Japanese knew of the plan or knew that something very unusual was about to happen. Their preparations would indicate at least a knowledge of an intended demonstration.

The rumors came thro runners of the Prefect's *yamen*. They, seeing the departure of the Japanese for Seoul, took it for granted something had happened and so gave out that several officials had been killed. Certainly something seemed wrong. At 9 p. m. I again heard news that some officials had been killed. I thought of informing my chief but, supposing that he would be better informed than I, I refrained. It turned out not to be so for he learned the facts only the following afternoon at 2.30 p. m. the news having been brought by two Germans, Mr Kniffles and Dr. Gatsche, the former having come on a business trip and the latter as an employe for one year under the Korean Government, as a civil engineer. Both had been guests of P. G. von Mollendorf and both left Seoul for Chemulpo on the outbreak of the disturbance. The news they brought was as follows:—

Hong Yong Sik, the Korean Post-Master General had given an official dinner at the Post Office and had invited all the Foreign Representatives and many Korean Officials, belonging to both parties, von Mollendorf being one of the guests. But few Foreign Representatives were then in Seoul;

Gen. Foote, U. S. Minister, Mr. Takachiho, Japanese Minister, Captain Shemps, I. R. N., German Commissioner, Mr. Aston, British Consul General, Chin Shu Yang, Chinese Imperial Commissioner and also Gen Yuan, afterwards Chinese Minister. They did not all respond to the invitation. Of the European Representatives three only appeared, Gen. Foote and his Attaché, Mr. Aston and his Secretary and P. G. von Möllendorf. The Japanese Minister and several of his Staff, the Chinese Commissioner and Gen. Yuan did not appear at the dinner, perhaps for reasons best known to themselves. Captain Shemps, not being well, did not attend. It was about 5 p. m. when an alarm of fire was given, whether real or only as a preconcerted signal is not known. On the alarm being given Min Yong Ik rose to take his leave in order to go to the scene of the fire as it was customary for one or other of the four Generals in charge of the Capital to be present at fires and to direct the efforts of the those engaged in checking the conflagration. Whether it was this General's duty to be present or whether other circumstances called him away is not known, as three other generals were with him at the table. As he left the room he was escorted by two of his servants, one supporting him under each arm as was customary among official classes. He had crossed the first court and was entering the gateway to this inner court when he was suddenly attacked by what seemed to be a Korean armed with a sword. The suddenness of the attack, the growing darkness, the excitement of the General and his attendants cast the whole party into a state of confusion which favored the concealment of his identity by the would-be assassin. The only resistance, if it can be called such, that was made was by one of the servants who supported the General, who tried to fend off the descending blow, by which the poor fellow lost his arm but without doubt saved his master's life. The cut was a descending head cut and the servant in parrying it lost his arm but broke the force of the blow and the General's head was only slightly grazed. The shouting of the retainers for help prevented the assassin from finishing his work but before help arrived he had made some very heavy cuts. All were however made in an excited manner, and he succeeded in getting away before help came. Von Möllendorf was almost the first on the spot and, finding the General sunk to the ground, he lifted him and found him insensible, partly from fright and loss of blood, and carried him into the dining hall. On arriving there with his almost lifeless burden, being himself bespattered with blood, he was met by the exclamation "Ha! Mölldendorf is wounded" and in a twinkling all had left and he was alone with the wounded General. Von

Möllendorf sent for assistance to his quarters, near by, but nearly an hour elapsed before chairs arrived, when the wounded man was conveyed to the Customs headquarters where he received medical attention from Dr. Allen. Some of the General's friends, who had collected about him by this time, wanted to turn the case over to the physician attached to the Japanese Legation as they were extremely solicitous as to his condition, but this fortunately was not done.

Such was the news received from Dr. Kniffles, but whether the General was still alive or not he did not know. He was in some haste to get away from Seoul and seemed very anxious to assist in getting Mrs. Gatsche to Chemulpo in safety. He used von Mollendorf's pony, promising to return it as soon as he had seen that lady safely arrived at Chemulpo but his memory played him false. I am not sure whether it was he that escorted the lady or whether the lady escorted him.

Of what follows I was in part an eye-witness and part was learned from reliable parties who were sent out from time to time to gain information. At about 6 a. m. on December 5th, 1884, I went to the Chemulpo Customs Office and found that my chief, Mr. Stripling, had arrived. I at once received orders to call the staff. This being done, we all received orders to arm ourselves and proceed to Seoul, to act as guard to our chief in Seoul. That order put us all in good spirits and there was not one of us who was disturbed at the idea of having a little fun. I believe I may speak for all when I say that we were ready, to a man, to face anything, as the Irishman said, "either for fun or fight." Our chief's orders were readily and quickly executed and by 7 a. m. the whole staff, in-door and out-door, assembled at Hō-to some four and a half miles to the northward of Chemulpo, at the private residence of our chief, Mr. Stripling. We were seven in number, all on ponies and armed with swords and revolvers. As we started, we tried to induce Mr. Kniffles to accompany us but he exclaimed, "Go on, I will follow soon." We are still looking for him.

We had hardly proceeded two miles before we met an old Magistrate, Kim Ka Chin, on his way to Chemulpo. He had held the rank of Brigadier since 1871 and had served at the defense of Kang-wha during the naval attack by the United States. He suggested that we should not go on as it would not tend to lessen the excitement of the Koreans to see so many armed Europeans enter Seoul, and perhaps it was all over anyway. He had left too early to know of the murders in the palace during the night. Our Commissioner took his advice. I was deputed to carry despatches to the German Representative from the German Vice-

Consul at Chemulpo. Mr. Laporte and Captain Schultz, our Coast Inspector, accompanied me. It would have been better had the latter not accompanied us but as the Commissioner had no authority over him we could do no less than accommodate our pace to his, so we did not reach the south gate till 3,30 p m. We had already heard much firing and had tried to push on but our companion had only a Korean pony while we were mounted on good Chinese ponies. He was heavier armed than we, too, for besides a heavy sword and a revolver (a weapon calculated to shoot around corners) he carried four quart bottles of a beverage stronger than water tied to his saddle.

We proceeded as fast as we could, keeping him in front of us and whipping his pony along as best we could and we just succeeded in making the gate as the guards were about to close it. We found the main street from the south gate to Chongno crammed with Koreans who were shouting and yelling, while in the distance we heard constant firing in the direction of the "Old Palace." It was with some difficulty that we proceeded, especially as we had now to take more care of our comrade.

F. H. MÖRSEL.

(To be continued).

THINGS IN GENERAL.

THE CHINA REVIEW Vol. 22; No. 2 has a note by H. B. M. Consul, E. H. Parker, in reference to Koreans with light-colored hair and eyes. "In Mr. Scott's interesting paper on the Koreans he puts the occasional light colored hair and eyes of those people down to the admixture of Dutch blood. But the *Sien pi* tribes (ancestors of some of the tribes akin to the Manchus) are distinctly stated to have occasionally had yellow hair; whilst the *Wi-sun* nomads of Ili are stated to have had blueish eyes and light hair" We insert this paragraph in the hope of securing more information on this interesting subject.

COLPORTAGE IN KOREA.—Mr. A. A. Pieters is known as a zealous colporteur in the employ of the American Bible Society. We take the following account of a two weeks' trip from the BIBLE SOCIETY RECORD for December:

"The 15th September I started on a trip to the East. On the 16th I arrived at Sum-po, where there was a market day, and I stopped to see it. It is but a small village, and the market was very small too. I sold only three Gospels there.

"I spent a day in this town to see the market, but sold only a few Gospels. From there I went to Kok-san to see the market there. Unfortunately that day was a Korean holiday, and very few people came, and so again I sold but a few books. I left on the 21st, and the same day arrived at Yai-ju, which town I visited twice last year.

"I stayed at that place till the market day, but found very few people on the market, and sold but few books. I was glad to meet some men who bought books from me last year, and all expressed now their gratitude for giving them a chance to get the Gospels. One genial fellow, having met me on the market, stopped with an exclamation: 'Why, it is the same teacher that was here last year!' and turning to the people he continued:

“Well, boys, I tell you, these are nice books, indeed. Last year some of my villagers and I bought these books and read them during the winter, and now all of us have the nicest crops of rice and vegetables among all the villagers. I tell you it pays to buy these books.” I was very glad to hear that the man understood, tho in a peculiar way, that it paid to buy and read “these books.” My helper gave that man a long talk and explained to him, as well as to the other people, that only to read the books is not sufficient, but we must believe and act as they teach, and that there is something else to be gotten by doing so besides good crops.

“I arrived in Seoul on September 30th, having sold during this trip only twenty-six Gospels and one Testament. Besides these I sold in Seoul seventy-six Gospels, two Bibles, and one Testament.

“I am very sorry for the lack of success I had this time, although it was more on account of the pressing condition of the people than of their unwillingness to buy the Scriptures. I hope and pray that in my next trip the Lord will help me to do more of his work.”—A. A. PIETERS.

THE TIGER AND THE MAN WITH A COURAGEOUS HEART.—Once upon a time there lived a tiger on a hill some distance away from a village, in the north of Korea.

In order to go anywhere the traveler must go over that hill.

When some travelers came to the hill that they must go over, on the top of the hill they saw a large tiger with his mouth wide open.

At this the travelers were very much frightened and thought “Oh, dear me, that tiger is sitting up there to show us how wide he can open his mouth and how quickly he can swallow us up! We must run away or he will catch us.”

So off they ran, but the tiger did not even attempt to catch them as they expected.

After some time another traveler came along.

He also saw the tiger.

This man had a very “courageous heart.”

He was so brave that he thought he would go and see why the tiger did not close his mouth.

So he went up to the tiger to examine his mouth.

When he reached the tiger, he looked into his mouth and found that the tiger had eaten a woman and her hairpin had stuck in his throat.

In Korea the women do not have hairpins like ours.

Their hairpins are sticks of silver about eight inches long and as thick as your fore-finger. They do not use any other hairpin but this one.

As I have said, the tiger had eaten a woman and her hairpin had stuck in his throat.

Then the man pulled up his flowing coat-sleeves, put his hand far into the tiger's mouth, pulled out the hairpin and ran down the hill as all brave men would do.

The man thought the tiger, having such a good chance, would run after him and catch him.

But he did nothing of the sort.

He just sat us on the hill and thumped his tail on the ground and purred.

Meanwhile the man was down the hill on the way to his home and of course began to tell his adventure to every one he met.

And so this tale became known abroad of the man with the "courageous heart."

[This is the story as told by a Korean woman to a group of small children and is given here as one of the number heard it. Ed. K. R.]

PYEN SÂM OR PARTY FIGHTING.—Mr. Surh Beung Kim of the senior class of Roanoke College has given the following interesting account of this out-door game which was indulged in this year with more than ordinary enthusiasm and vociferation.

"The people who take an active part in the game, are generally among the lower classes. Those who engage in the game always wear broad-brimmed, stiff hats wrapped around on the upper part and crown with heavy straw cord until it is about three or four inches thick. These protect their heads during the five or six hours' combat. The fighters are between five hundred and a thousand in number at different times on each side. They hold their left arms in a horizontal position in front of their faces, and have in their right hand a short, thick, oaken club. These clubs, tapering toward each end, are about sixteen inches long and two inches in diameter at the middle. Every man tightens up his loose pantaloons. Each side, at the beginning, generally gives a yell and the winning side always yells, but the shouting is done more by the spectators than by the actual combatants, especially during the combat. What they call a good combatant is one who can knock down about a hundred ordinary persons with his club. This shows how severe a game it is. The worst part for a spectator to watch is toward the end of the game, usually in

the evening, because the rear line begins to use their slings in throwing stones. It is quite usual for some spectators to return to their homes with torn clothes and some either leave their hats in ditches or crush them under someone's feet. If any one is not a good runner, it is far better for him to stay at home. If any one has not sharp eyesight to watch the raining stones, it is very dangerous for him to stay there after they begin to use slings. It is not uncommon that several are killed in the field, either among fighters themselves or the spectators. The reason for such accidents is, that the winning side always rushes into their opponent's field in order to get complete victory. While doing this the spectators and fighters of the losing side try to get away from the dashing clubs and oftentimes some of them fall to the ground without the notice of anyone.

"When these men get so interested in the game, they wish to continue almost every day during the short season of two weeks. Then the government stops the game by means of the police force. If the police fail to stop them, then generally the government orders the regular army to put it down.

"When this game was originated in Korea there were a great many small kingdoms in the country. It is rather singular that they have kept up this game through so many centuries to the present day."

KOREAN ART.

THE Korean is highly susceptible to individual impressions but seems to be almost entirely lacking in appreciation of combinations. It is well known to us that such a thing as the "combining faculty" exists and holds a most conspicuous place in all forms of art. Some people are able to take very commonplace things and by skilfully combining them produce a charming result.

I think the one thing lacking in all Korean art is the power of combining things with a view to the general effect. In other words things are not viewed in their relations to each other. You go into a Korean gentleman's garden, for instance, and there you may find some very beautiful plants, but huddled together in pots in such a way that they afford no pleasure. Now the Korean way would be to pick out one of these and have it placed by itself to be admired. He has no idea of grouping. It is the same with objects of art. No Korean gentleman will have more than one or two gems of art exposed at a time. He keeps them all hidden away in a *tarak*, a kind of closet, and has them brought out one at a time to be enjoyed. After one has been standing in his *sarang* or reception room for a week or two he will have it removed and another one substituted for it, and in this way he enjoys a variety and does not soon tire of his collection. It may be objected that it is not his ignorance of the effect of combinations but merely that even the best of Korean houses are not so made as to allow of an effective arrangement of any considerable number of works of art together. This may be in part true but we believe that such an objector has exchanged the cause for the effect. If Koreans had any instinct for effective combinations they would long since have found a way to make it possible, just as in medieval Europe the basilica had to give way to the Gothic form of architecture.

Now can it be argued that it is because of a lack of aesthetic instinct on the part of Koreans. Along their own lines their tastes are developed, but we may call it a lack of breadth of de-

velopment. Their artistic instinct has not yet blossomed out into any broad artistic taste. In this, as in their music, they are still nature's children. There has been no scientific development, no formulation of artistic laws, no intermixture of a rational or regulative element. To them the statement that there is a pronounced arithmetical element in music or that geometry is essential to successful landscape gardening or that conic sections are essential to the building of a bridge, would provoke mirth only. But it is still true that the lack of the mathematical element in music has deprived all Asia of martial music except as it has borrowed from Europe, the lack of the geometric element in landscape gardening has made their best attempts a mere hodge-podge except as nature, out of pity, has covered up their blunders.

A Korean house is a good illustration of the statement that *bijouterie* is the prevailing aim in Korean art. However large the house or spacious the site, the building is divided by a network of walls into a vast number of alleys and courtyards, each very pretty in its way, but destroying all possibility of effective combination. The whole space is frittered away in a labyrinth of cheerless walls which to the Westerner are more suggestive of a prison than of a residence. Now the Korean rejoices in this beehive sort of an establishment. Each suite of rooms has its own special charm to him. In one of them, perhaps, he has his beautiful embroidered screen, in another his ancient vase of crackled ware, in another a rare potted palm or cactus, but he never would think of putting them where they could all be seen at once.

It must be confessed that there are certain advantages in this method. In the first place it tends to a concentration of attention and a consequent exactness in detail which is not generally found in connection with a broader form of art. His butterfly will be worked out to a painful point of exactness but the perspective of the whole picture will be simply impossible. He has been always shut in so closely by walls that he never has had any opportunity to notice perspective. He carries a microscope rather than a field-glass. It is this love of detail that has led to the introduction of the grotesque and monstrous in the art of the whole east. It is a sort of protest against their limitations in the realm of art. The aesthetic nature having been forced so long into a narrow channel was obliged to find a vent for itself in some way and it did so by a violent rupture into the realm of the fantastic. So we find in almost every picture some dwarfed tree or curious, water-worn rock—some malformation which excites the curiosity. No picture of an ancient warrior

is correct unless he has warts as big as walnuts all over his face, and eyebrows so long as to rival his beard. No picture of a tiger is correct unless he has a mouth big enough to swallow himself.

Another advantage arising from this one-thing-at-a-time form of aesthetic development is that, whatever there is of it, it can be shared by high or low much more easily than in most lands. If a single flowering plant can give as much pleasure as a whole garden full, then the poor man is much nearer his rich neighbor in his opportunities for aesthetic pleasure than the rich and poor are in Western lands.

As to color in art, the Koreans are still as primitive as in the ancient days. Their red is the red of blood or of the peppers that lie ripening on their house roofs; their green is the vivid green of the new-sprouting rice and the willow catkins or the somber green of the pine foliage; their blue is the blue of the sky or the blue-green of distant mountains. Nature's colors are in their art as nature's sounds are in their onomatopoeic language. Even the children's sleeves combine, in stripes, the colors of the rainbow.

As to form in art the Korean is a realist except insofar as he has impinged upon the realm of the fantastic. There are no idealized expressions in his art, no winged cherubs, no Faith, Hope and Charity in flowing Grecian robes, no personification of any of the powers of nature, no cupid with his bow, no fat God of wealth seated upon his money-bags. Korean art is quite lacking in this imaginative element.

It is because of this very lack of imaginative power that such a thing as artistic combination is unthought of here. Imagination is the power of so arranging and rearranging one's mental furniture as to form new and pleasing, or useful, combinations; and if a man has not this power no more can he arrange his house furniture or the colors on his canvas or his musical notes or the flowers in his garden. It is this lack of the imaginative element that has made Korean history so bare of great men. Had it not been for the "dreamers" of history we would have had no Columbus, no Newton, no Franklin, no Hideyoshi, no Ghengis Khan.

Imagination is the mother of enterprise, the fore-runner of achievement and the lack of it has made Korea the "shrimp between two whales."

But some one may object and say that the universal belief in evil spirits and the genii of mountain, tree and stream imply a very high degree of imaginative power. Not so; this is nothing but instinct, nothing but the natural working of the law of self-

preservation. You might as well say that a porcupine has imagination because he rolls up into a ball and presents the thorny side of life to the approaching enemy. The rational element in man leads him to seek the causes of the various phenomena of natural and social life: and one of the crudest methods in vogue is that of ascribing them to the agency of demons, genii or spirits. They argue that as certain effects are produced by the agency of man so these other phenomena are caused by the agency of invisible beings who, while differing in some respects from men, still have many points in common with them. Like men, they are propitiated with material gifts or frightened away by imprecations and threats.

I would maintain then that, so far from being proof of a highly imaginative nature, this demon worship argues the farthest possible remove from it. Here appears conspicuously his lack of power of combining things. If he had but "half an eye" he would see that, running through all these various phenomena there is a oneness of plan and an adaptaion of means to end that would preclude the possibility of his horde of spirits.

I have said above that it is instinct that has led him to reason out some personal agency in the conduct of human affairs. It is instinct, *moral* instinct; in other words *conscience*, which, from a pagan point of view, does, as Shakespeare says, "make cowards of us all." It is the consciousness of personal demerit which makes the Korean picture his spirits and goblins as inimical to man and produces that servility, as distinguished from humility, which is indelibly stamped upon all pagan worship.

But I have wandered from my subject so far I have almost forgotten what it was. Oh yes, art. Well there is one side to it that has not been touched upon—the susceptibility of Koreans to imported artistic products. I have yet to meet the Korean who enjoys a performance upon the piano or organ. They express surprise and are curious to find out how the noise is made but you will not elicit a smile until you play "ararung tararung," or some other Korean air, with one finger. That pleases them immensely. Here again combination, in the form of harmony, is quite unknown to them. They want one thing at a time, and melody pleases them more than the sweetest harmony. But how about those sweet sounds that emanate from the anteroom during the progress of official dinners and the like? There may be simultaneity in the sounds but there is no combination. It is like a company of Korean travelers on the road as compared with a properly drilled squad of soldiers on the parade ground. It is convenient for them to go together but, when business or

pleasure demands, one feels no hesitancy in separating from the company and going by himself. So in Korean band music, there is a marked "go-as-you-please" element that forms a strong argument in favor of my main proposition that combination is not the Korean's *forte*.

And yet in spite of the lack of any refinement of artistic taste the Korean has a wonderfully impressionable nature. No one enjoys the opening of Spring more than he; no one can sit on a hill side and look out upon a scene, half veiled by the dreamy Autumn haze, with more passionate pleasure than he.

If there is any flaw in my argument it lies in the fact that the Korean is a master hand at throwing together a few Chinese characters descriptive of some phase of nature. No one can make a prettier grouping of nature's charms than he; and after all who knows but that he might turn the tables on me and say "Your art is too much by rule and line, too much by law and precept, too little spontaneous and natural."

When I read the following little line of Korean poetry I feel like taking back all I have said

一條流出白雲峯萬里蒼茫去路通莫道潺湲巖
下在不多時日到龍宮

of which the following is a very imperfect rendering:—

O cloud-born rivulet, that down yon mountain slope
Dost thread thy devious way, fret not thyself because
Obstructions bar thy path, nor say "I may not be."
The rock that buffets thee today shall melt away
before thy constancy. Thour't mightier than man;
For tho, by human craft, athwart thy humble course
Mountains be piled, *Time* shall be with thee, and *ye twain*
Shall overtop them all. Tho thou be curbed and bound,
Divided, used, aye soiled, a thousand *li* shall seem,
In retrospect, triumphal progress. Dost thou now,
Like trembling hare, peep forth from out yon covert's shade?
Fear not, but know that ere days shall give birth to months,
Thy voice shall mingle with the chorus of the sea.

HOMER B. HULBERT.

EDITORIAL DEPARTMENT.

GALE'S "KOREAN-ENGLISH DICTIONARY"

WE extend to MR. GALE our heartiest congratulations upon the completion of his great work. It came to hand only a few days since, too late to permit of close examination for this issue of THE REPOSITORY and a critical review is therefore deferred to a later day. But we have seen enough to justify us in expressing conviction that the author of this work, Mr. James S. Gale, B. A., of the American Presbyterian Mission (North), Wönsan, has rendered a most important service to all students of the Korean and Chinese languages, as well as to many others. Of course, he has made free use of the labors of his predecessors in lexicography, but that is the right and proper thing, and to be expected, in work of this sort, provided that due recognition and respect is paid to those predecessors, and here Mr. Gale does not sin. The book has been printed in Japan and published by Messrs Kelly and Walsh of Yokohama. It does credit to all concerned. The size of page is well chosen, modelled apparently on the Dictionary of the French Fathers; the type is better than the French Dictionary, and the printing is clear and distinct. One might desiderate a superior quality of paper. Of the contents of the book, its arrangement, &c., we shall at present say nothing except to note that the tables at the end appear to have been somewhat hurried and would have had their usefulness greatly increased by the employment of descriptive head lines. However, when all is said, in the way of minor criticism, there is no one of us who would not be proud to be the maker of such a work. It will take its place on the student's desk at once; it will be at his elbow continually. We welcome it heartily. To every student of the language we would say, as was said to Peter on a certain occasion, changing only one word, "And he that hath no *copy*, let him sell his garment, and buy one."

The Prime Minister.—The Korean Prime Minister, Kim Pyeng si, in a memorial to the Throne, called the attention of His Majesty to four things calling for rectification. The first is

in reference to the Royal Inspector. This official in civilian's dress travels thro the country, notices the condition of the people and reports secretly to the Throne. In cases of flagrant wrong he administers justice on the spot and in a summary manner. This is the theory on which he is appointed and sent out. Those appointed of late, according to the representation of the Prime Minister have been guilty of gross wrongs of all sorts and he asks that they be recalled.

The second petition refers to the wholesale dismissal of trained army officers to make room for new, untrained and inexperienced ones.

The third takes up the appointments to the Privy Council, which some one has called the garret in the Korean political structure. "The country has been shocked and surprised to see every day in the Government Gazette the number of appointments of chusas in Privy Council. Three chusas have been appointed for the last three months for every vacancy in the Privy Council. This matter has caused various gossip among the people and rumors of selling and buying of rank circulate everywhere. I humbly believe the Acting President of Privy Council is responsible for this state of affairs" and suggest that the guilty officer be "reprimanded by Your Majesty."

The fourth petition calls attention to the disturbed condition in the interior and suggests that the troops in the various places put forth more strenuous efforts to protect the people from marauding bands.

His Majesty replied that the first proposition would receive consideration; that the third and fourth would be attended to, but no reply was made to the second petition.

The Christian News.—The first number of this eight page weekly appeared on the 1st inst. The Rev. Dr. H. G. Underwood is Editor and Dr. C. C. Vinton, Business Manager. The well-known enthusiasm of the former, his superior knowledge of the Korean language, his popularity and wide acquaintance with Koreans both among the common people and officials, eminently fit him for this new work he has undertaken and for which, we understand, he alone is responsible. The prompt, punctual, precise, and practical business methods of the Manager, added to his extensive and exact knowledge of printing are a sure guarantee of the success in his department—tho for the sake of being critical we will mention that we noted a few slips in the edition under review. We look for a paper live, stirring, suggestive. Those who want moss must go elsewhere.

As we never, with but a single exception, were able to secure an article from the facile pen of Dr. Underwood, for our pages, we shall now have the pleasure of giving our readers the benefit of his views and researches on things Korean. "All things come to him who waits." We hear that His Majesty has accepted a copy of the paper and reads it. Our congratulations to both King and Editor.

The Korean Christian Advocate—a weekly published under the auspices of the Methodist Tract Society and Sunday School Union—is the first religious paper published in Korea. It is intended primarily to meet the wants of the Sunday School, tho half of it is devoted to the discussion of general topics and to Church news. *The Christian News* aims to be a paper for the family and we bid it welcome and God-speed.

The Independent—very naturally, and we think properly, is pleased that the new paper "spaces" the words. "It is a pardonable pride with us, to see these weeklies accept our example in this line, to the great benefit and convenience of their readers."

Korea has now nine papers and two magazines. We are moving.

The Peking Pass.—The worst stretch of road, or whatever you may call it, around Seoul was what is known as the Peking Pass. The defile led thro an opening in the ridge of mountains from fifteen to twenty-five feet deep and it was probably from fear of scratching the dragon's back that no attempt even was made to improve or do any thing with it. For a full decade we have seen men and beasts stumble and pick their way over the boulders and the mud.

In 1895 the foreign community in the western part of our city undertook, at their own expense, the thorough repairing of their principal street—Legation Street. Koreans saw the practical value of this improvement and the present extensive changes in the width and appearance of the streets is no doubt in large part due to the movement inaugurated by us. If we are a shade complacent it is due entirely to the good we are conscious that is being done thro following our example.

In 1896, thro the generous financial support of the Hon. C. Weaver, the able Russian Minister here, the improvement of the famous Peking Pass was undertaken. The sides of the pass were cut down, the bed was filled in, gutters walled up so that now the metamorphosis is most complete. The recollection of the "oldest resident" would be baffled to recall the condition of

the Pass before these changes were made and carried to such complete success. Mr. Waeber deserves the thanks of every Korean who has occasion to cross the Pass, that the worst third of a mile of road to Seoul has been made the best. We congratulate and rejoice.

Worthless-- We notice in several papers of the East a paragraph in reference to the cost of Mission work in Korea. "Returns show that Roman Catholic Missions in Korea cost \$10,000 per annum; American Protestant Missions about \$20,000, and English £1,200." We are in a position to challenge the figures of the American Protestant Missions and to say they are far from correct. If the first and last figures—on which we have no definite knowledge, tho we might venture an opinion—are no nearer the mark than the second, the whole paragraph is worthless. The same may be said of the sage moralizing indulged in by at least one of the papers. "When it is thought what an infinity of misery the judicious distribution of that amount would have averted in the places wherein the money was collected, we cannot help wondering whether the good people who persistently contribute towards the conversion of the heathen ever really do reflect upon the worth of the trite saying that 'charity begins at home.' Reducing the matter to a vulgar, material and utterly non-sectarian problem, does Christianity do \$50,000 per annum worth of good in Korea? If so, how?" All this is very wise and one cannot help admiring the source from which such wisdom emanates. "We cannot help wondering" whether the good Editors "who persistently" write such stuff "ever really do reflect upon the worth" of the facts of the history of missions. Nothing like pious looks, upturned eyes and the whine, "To what purpose is this waste? For this ointment might have been sold for much and given to the poor."

The Reprint of Vol. I.—We have not received a sufficient number of subscriptions to warrant us to undertake to reprint the first volume of THE REPOSITORY and the proposition is therefore given up. We have a few complete sets of the second volume—1895—still on hand which are sold at three dollars per volume, unbound; three dollars and eighty cents, bound in cloth.

LITERARY DEPARTMENT.

Chan Mi Ka: a selection of hymns for the Korean Church.

Published by the Korean Mission of the Methodist Episcopal Church, 1897: 16^c: 58 leaves, 11 and 13 cents.

Chan Syeng Si: Published by a Committee of the Presbyterian Mission. North, 2nd edition. 1897: 80; 31 leaves, 6 cents.

Chan Yang Ka: Hymns of Praise. Edited by H. G. Underwood, D. D. 3rd edition. Seoul, 1896: 89: 96 leaves, 16 cents.

However prevalent in the foreign community in Korea is the feeling that missionary literature has not reached the desired plane of ready appeal to the Korean mind, there can be no question of the acceptance in many quarters of the hymns used in the worship of the Christian Church. Alien as these are in style, thought, phraseology, to all that Korea had known before, they have been accorded a heartiness of welcome by converts and others which shows how extensive a void they contribute to fill. In the mouths of many they have wholly supplanted the quavering intonations of native songs. As I write, a neighbor's servant passes, swinging his buckets, an unchanged heathen and seldom a church attendant, yet from his lips issue, as he saunters, the measures of a Christian hymn. He learned to read a couple of years ago solely that he might be able to acquire such, at first hand.

Of the several classes of religious literature which missionaries are accustomed to offer for the purchase of enquirers, no other is bought so readily as are the collections of hymns. Whatever else may compose his library, no matter if he be without a copy of a single Scripture portion, each convert seeks early to possess a copy of the hymnal: and not a few have been known in their eagerness, to effect a complete transcription of some friend's. So it comes that during the past winter each of the three hymnals has undergone at least one reprinting, and that the sales of all combined reach in a year's time many thousand copies.

In neatness and general serviceability the present editions may be regarded for the most part as a decided improvement upon their predecessors, the most notable in this respect being that of the Methodist Mission. A comparison of indices shows that not far from one third of the whole number of hymns are found in all three hymnals. It shows also that almost without exception the whole body of hymns are translations from well-known English ones. It is not hard to believe that the Christian Church in Korea will not always be so dependent upon the religious conceptions of foreigners, but that it will at some period possess not only poets of its own, but also a hymnology characteristic in itself and deeply impregnated with the richness of oriental feeling.

A comparison of translations of any individual hymn results sometimes in favor of one and sometimes of another collection. In examining the various hymns with the necessary degree of carefulness the conclusion is reached that many of them are far from smooth in the reading, and the diverse views of fairly intelligent Koreans as to the meaning of a given stanza indicate that

obscurity exists in some. Doubtless it would be well if all the hymns in use could be subjected to a careful and leisurely revision with a view to bringing them nearer the Korean equivalent of what they represent to English readers. The two elements of the highest success in hymn-writing are thought and melody. In translation the latter and in part the former must depend on such a thoro conversance with the language used as may be looked for only in one born to its use. But the treasures of uplifting song bequeathed to us by Milton, Heber and many others, furnish an inexhaustible supply for all times and for all tongues, to render which into a really worthy equivalent is a task the future Church in Korea will not fail to appreciate. Such rendition is not necessarily precluded by the forms of western prosody. Great thoughts may be concisely expressed in any language, may be confined by rules and their expression become more forcible thereby. Yet one may be pardoned the belief that the metre in which a chain of thought has proved acceptable to English Christians is not always that best adapted for its presentation to orientals. The suggestion is hesitatingly made by one who has taken no part in the composition of hymns, but it may be because an examination of many extant hymns has rendered it a conviction, that change of metre would improve a certain, if not a large proportion, of those in the three collections under review.

Fifty Helps for Beginners in the Use of the Korean Language. By Annie L. A. Baird. Trilingual Press: Seoul: 16°: 64 pages, 75 cents.

To the newcomer, yes and to most of those, as well, who feel themselves veterans in Korean, every help is welcome in the effort to conquer this most elusive of languages. Therefore the "Fifty Helps" Mrs. Baird has prepared cannot fail to gain appreciation from the small circle of readers to whom the book addresses itself. It is gratifying to see that Mrs. Baird has attacked the problem from quite an opposite quarter to that usual with the grammarian, and instead of discoursing upon parts of speech and drawing fine distinctions with respect to pronouns and prepositions, has compiled a series of illustrations of the ordinary forms of the verb and their uses. The reviewer cannot speak too highly of the clearness and simplicity she has attained nor of the service this little book seems likely to render to those who stand most in need of it. Widest from the mark, because most difficult of all to a foreign ear, are the efforts to transcribe with Korean notation the sounds of Korean pronunciation. To the writer they seem to resemble previous attempts toward the same end in that they just so far misrepresent as to prove more of a hindrance than an aid. Mrs. Baird would have done well to leave her readers to her own sage advice that they model their pronunciation after native not foreign examples.

OFFICIAL GAZETTE.

(Compiled from The *Independent*.)

March 20th, *Edict* We have already communicated to Our Ministers in person Our wish of revising the laws, rules, and regulations of the Government Departments. We hereby order the Ministers and other officials to organize a board for the purpose of revision of various laws and regulations for the good of the country. The names of the Committee be selected and brought before Us.

Edict. We feel sorry for the sufferings of Our people during the outbreak of the rebels last year. We hereby give \$4000 to the Home Department and order the Department to distribute the money among the suffering people. We further command the prefectural officials to help them in every possible way, rendering them substantial assistance in rebuilding their homes.

March 25th, *Appointments*—Chairmen of the Committee on Revision of Laws, Regulations and Rules of the Government Departments, Kim Pyeng Si, Cho Pyeng Sei, Chung Pom Cho; Vice-Chairmen of the same Committee, Kim Yung Su, Pak Chung Yang, Yun Yong Son, Yi Wan Yong; Advisers, Messrs Brown, Greathouse, Jaisohn and Le Gendre.

April 6th, The following appropriation bills have been passed by the Council and approved by His Majesty: \$12,272.40 for the purchase of land between Seoul and Chemulpo along the route where the railroad will be built; \$494.52 for the payment of expenses incurred during the trial of a case 1st December by the Supreme Court; \$4,055 for payment of expenses of the prefectural office at Tong-nai; \$1,000,000 for a part payment of the loan of \$3,000,000 from Japan. The reserve fund of the Treasury was raised to \$1,010,000.

CLIMATICAL NOTES.

1ST QUARTER 1897 FOR CHEMULPO.

	Mean Humidity.	Fog. hours.	Rain-fall hours, inches.	Snow-fall hours, inches liquid.	Wind prevailing direction, force in miles.
Jan.	.054	—	21 1.72	35½ 1.33	N. E. 16.5
Feb.	.072	12	11 0.04	31½ 0.75	N.N.W. 14.8
Mar.	.704	43	55 2.00	— —	North 18.0

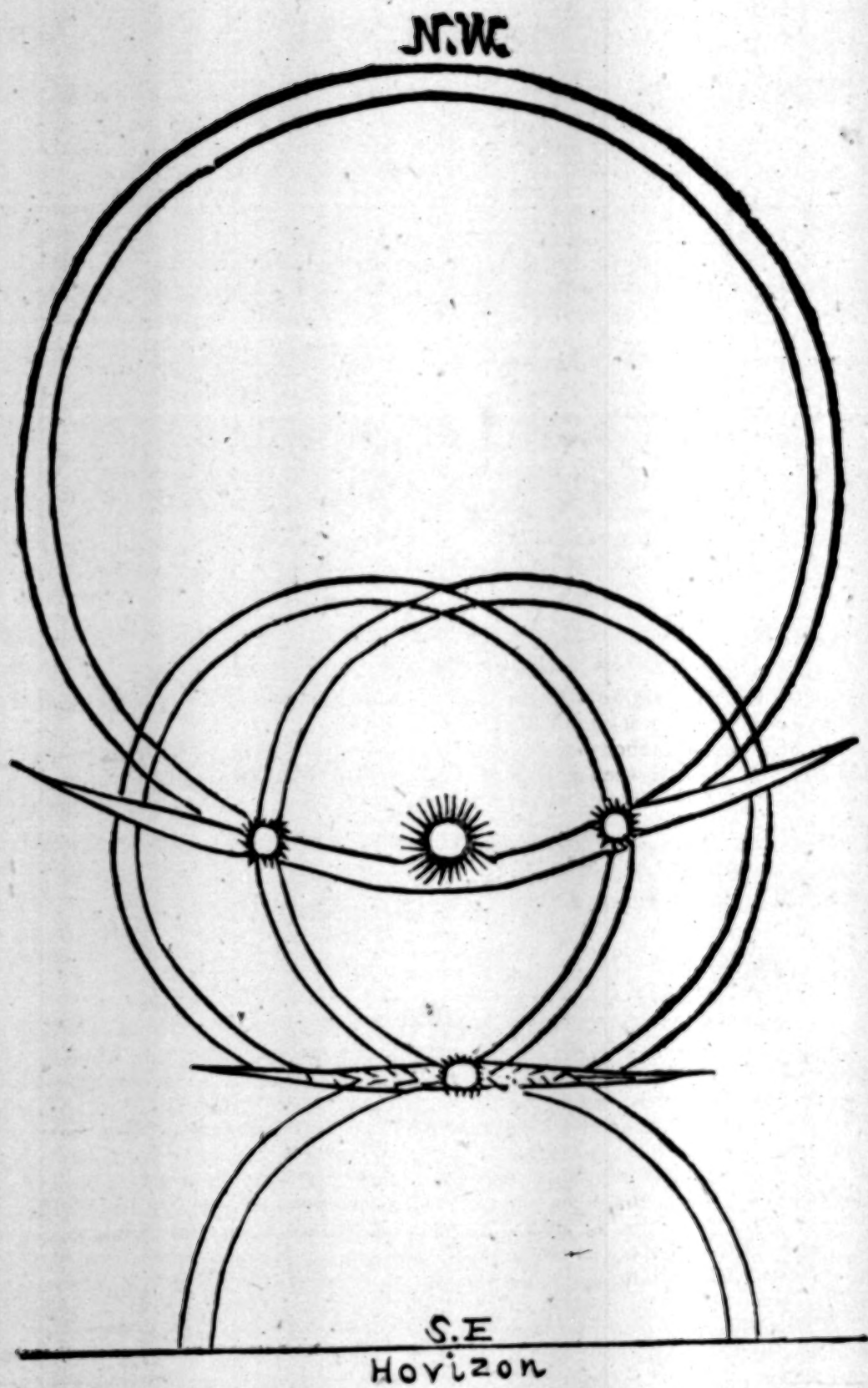
Mean elastic force of vapor: Jan. 0.104; Feb. 0.105; Mar. 0.220.

Hygrometer observations for January and February do not show a great percentage of tension. March showed about as much as the two other months together. Fog made its appearance for a short period in February and increased in March. The weather during January and February was mostly fine and clear, the wind mostly moderate and very variable, tho in January there were some boisterous days. March showed more variable weather, mostly unpleasant, but a few days were fine. The wind was changeable but moderate throughout.

Optical Phenomena:—On Jan. 5th was observed a wind-gall, or part of a rainbow. Such are mostly for runners of bad weather, generally wind, but also snow and rain. In March there were halos on several occasions; on the 13th in the forenoon a halo and parhelia and a rainbow reaching almost to zenith at the same time. At midnight of 16—17th there was a simple halo. On the 20th in the early evening there was a beautiful double halo and paraselene, but the halo of the 13th was a most beautiful panorama representing a structure of several circles.

Remarks:—On March 2nd the ice in the river began to break up and on the 6th the river was open to navigation.





	Mean Baro- meter.	Mean Temp. in air, Fahr.	Mean Hygro- meter. Fahr.	Highest Max. Fahr.	Lowest Min. Fahr.	Mean Dew-point. Temp. Fahr.
January,	30.329	32.5	28.3	47.0	-0.4	19.3
February,	30.359	25.6	24.6	46.0	× 1.4	19.5
March,	30.292	46.2	41.8	62.0	23.9	37.0

Atmospheric pressure for January ranged high but was not steady. There were two depressions, the one of note having a minimum of 29.732. Each was followed by a high pressure but the most pronounced one showed a maximum of 30.758. For February the mercury at first showed great uneasiness but for the greater part of the month it exhibited a steady and high range. For March it showed constant change but without indications of mercurial disturbance, and on the whole ranged high.

The temperature wave for January was mostly high and even but during the latter part of the month began to show some extremes and variations. For February it was low, with great variety and marked extremes, especially so between the night and day course. During March the course during the day was quite steady but comparison of day and night showed marked extremes. Altho the maximum for the quarter was above freezing point, there were days in each of these months when the maximum was below freezing point.

Optical Phenomena of March 13th.

On the thirteenth of March 1897 at seven thirty a. m. I observed a halo with parhelia, or mock suns, with a radius of 30°.

At first the phenomenon presented a dim appearance, but soon began to brighten and between eight and nine a. m. supernumerary circles appeared and near their points of meeting with the primary halo parhelia made their appearance.

At the same time I observed, to the S. W. of the phenomenon a bright rainbow some 30° from the halo, which extended however only 40° from the visible horizon upwards.

The weather at the time was cloudy and fine. The upper clouds being cirro-stratus and the lower ones cumulo-stratus. The barometer indicated 30.403.

Thermometer of the air 31.8, Hygrometer or wet bulb temperature 30.2.

There was a light E. N. E. wind. At nine a. m. the halo obtained its greatest brightness, and the illumination was a most brilliant phenomenon, and the view I obtained thro a clouded glass presented the various colors very distinctly.

The halo consisted of prismatic colors, generally of seven, inner color being red and the outer one violet.

Halos are seen often, but of a plain circle. They are observed more frequently in winter than in summer, and more often in high latitudes than in low ones; but halos as fantastic and complicated as the accompanying figure represents are not so frequently seen.

It is assumed that a halo is a sign of unsettled weather if not an actual storm.

This is usually true; but I myself, in observing a halo, take note of the radius, whether expanding or compressing. Should the latter take place bad weather may be expected in various forms, fog, rain and also a storm.

If compressing it means the clouds cirro-stratus. The halo producing clouds are becoming more dense or obtaining a form called nimbus.

The halo is generally a production, or representation, formed by clouds composed of a mass of minute ice crystals.

A phenomenon something like the foregoing figure I observed here on the seventh of February 1888, and another on the sixteenth of February the same year. I at that time made diagrams and forwarded them with other meteorological records to the Zi-ka-wei Observatory. They were afterwards published in a scientific paper called "The Cosmos."

F. H. MÖRSE.

ON DIT:

That the spring bard is at work.

That Pyeng-yang holds the bicycle record.

That the jails are full.

That this is not necessarily due to the strict administration of justice.

That 3000 men are at work enlarging the Kyeng-won Palace.

That Mr. Eminent Domain has purchased extensively to the east and north of this Palace.

That the memorialist has again made his appearance on his knees at the Palace gates.

That the *Seoul Independent* is the most widely quoted newspaper in the Far East.

That in the Departmental News column it "mirrors most beautifully the eccentricities of life in Korea."

That papers in the vernacular will be as thick as blackberries if a new one is started every month.

That the Royal Inspector devotes considerable attention to the inspection of plethoric purses of the countrymen.

That some American residents were anything but elated over the action of the United States Senate on the Arbitration treaty.

That provincial cities and towns are thinking and talking of street improvements.

That Pyeng-yang, if necessity determines anything, will come in first with Wonsan a close second.

NOTES AND COMMENTS.

THE grave site selected for Her Majesty contains, it is said, 355 acres, of which four-fifths belonged to private citizens.

We extend hearty congratulations to *The Independent* on the completion of its first year, on the 7th inst. May it finish many more volumes.

Over 1200 patients were seen by Dr. Follwell at the Hall Memorial Hospital in Pyeng-yang in seven weeks. Sixty-two is the highest daily attendance recorded.

The Board to revise the Laws, Regulations and Rules of the Government Departments held their first meeting on the 12th inst. The Board meets regularly on Monday and Thursday of each week.

Japanese Minister Kato presented an autograph letter of thanks from the Emperor of Japan to the King of Korea on the 8th inst. His Korean Majesty received a decoration of the order of the Great Chrysanthemum with Great Cordon from the Emperor of Japan.

The Korean Postal service is an assured fact. Its rates for third class newspaper matter, however, are too high. \$2,945.19 worth of postage stamps were sold last year. The Seoul office received and delivered last month 28,338 pieces of mail matter. This was an increase of 5,148 over February.

The Annual Meeting of the Methodist Episcopal Mission is announced to be held on 5th prox. Bishop Joyce, whose presidency last year gave great satisfaction, will be present again in time for the meeting.

Count Okuma, Japanese Minister of Foreign Affairs, in a recent speech before the Diet, speaking in reference to the Seoul-Fusan railway said, "As it is apparent that there is no intention to renounce an undertaking once concluded, you will wait a short while. The time will come when the Korean Government will surely fulfil its engagements. * * * The time will soon come; I am confident it will not be long."

In an appreciative review of our last number, the Editor of *The Independent* among other things says, "Under Correspondence some one takes exception to the official translation of The Lord's Prayer in Korean. Some of the points taken are good, but perhaps the correspondent does not give quite enough weight to the fact that all theological terms in Korea are used with such latitude of meaning that Koreans would not be so far misled by the official rendering as he imagines."

Quite right. *The Japan Mail*, in commenting upon the Royal Edict issued after the King's departure from the Russian Legation in which with accustomed modesty or something else, His Majesty takes upon himself the responsibility for the misdoings of "the provincial officials" and "the confused state of affairs of the nation," says, "It is certainly weary work to read matter of this kind. There will be hope for Korea when the King ceases to bow his head publicly in the dust."

We notice in the last number of the *China Review*, that Mr. E. H. Parker wants Nos. 2 and 3 of the *Korean Recorder*. There never was a magazine or book published under this title. *The Repository* was first published in 1892. It suspended animation in 1893 and 1894 and tried breathing again in January 1895 under the present management and, thanks to its contributors, continues up to the present. *The Repository* was the first magazine or paper published in Korea in the English language. This is not intended as a boast but as a statement of fact.

We acknowledge with thanks the receipt of a photograph of the "Beginning of the work on the Seoul-Chemulpo Railroad" which our readers